Of the pious Memory of

Mr. James Renwick,

To The

Right Honourable the *Society* of *Strangers* at *Leuwarden* in *Friezland*.

To which is added, His

NEGATIVE DUTIES.

Prov. Chap. 6. ——The Righteous shall be in everlasting remembrance.

EDINBURGH:

Printed and sold in Stevenlaw's Close, 1721. Where if there be a Demand, there will be Printed Mr. Renwick's Works printed per se.

Mr. James Renwick's two pi[ous] and godly LETTERS to t[he] Right Honourable Society [of] *Strangers* at Lewarden in Fri[e]land.

Especially Lanfrae. *July* 11th, 1684.

Beloved in our Lord, 1776

THE report of the continuance of your sympat[hy] with us, and of the increase of your zeal for the Lord of hosts, is greatly encouraging and refreshing to me: And which thing, together with the great uniteness of my heart unto you, impels me to presume upon the writing of a line unto you, tho' I be unapt to write unto any such, and know not how to explicate my self; for that which I mainly desire is, to commend unto the world the loveliness of Christ, the preciousness of his cause, the easiness of his yoke, and the sweetness of his cross (whereof I am sure, ye are not ignorant) But, O, this is a work above the reach of poor, scrimp, finite creatures. Who can think, who can speak, or who can write of this? The immensurableness and freedom of the grace of Christ, the boundlessness of his power, and infiniteness of his love, is such a bottomless deep of joyful wonder, wherein these, who are made perfect, are everlastingly drowned. What can we in this falling tabernacle say or think, who but see in part, and know in part? But O! les[s]

let us take our eyes from beholding vanities, and feed them allenarly upon the fulneſs and all-ſufficiency of precious and glorious Chriſt; what doubts and fears can we have? But enough is there to ſolve and anſwer them all unto us; and I think, if we poor creatures, whenever a doubt or fear did ariſe, preſently turned our eyes to contemplate Chriſt's free all ſufficiency, we would find it immediately to evaniſh (as diſpelled ſmoke) indiſcernable: But ah! our tempers are ſinfully ready, rather to pore upon our fears, than to employ Chriſt for our help; and hereby, the life which we might have of joyful praiſe, is turned into a life of diſpondent anxiety. O, they that ſee Chriſt to be theirs, can find no want; and what mad fools, idle Perſons and fooliſh chooſers are they, who make it not their work to have Chriſt: But I confeſs, Chriſt, unto many (even that profeſs much) is as the ample world is to them; they have a paſſing view of Chriſt, with the illiterate, illuminate eye of the mind; but have neither a renewed heart to affect him only for himſelf, as the all-ſatisfying and enriching pearl of price: Others think that they have a love to him, but their deſires are after that which is his, and not after himſelf; they deſire liberation from the guilt and puniſhment of ſin, and a Poſſeſſion of a heaven, which they build up to themſelves in their brain; but they care not tho' there were no ſuch a thing as the *Chriſt*. O! what a ſpurious love is this? Can any in ſeaſon think, but a ſuiter, whom a maid condeſcended to match with, only upon the account of his eſtate, without regard of his perſon, had good ground to refuſe ſuch baſe and ſpurious love? And how ſhall Chriſt regard the adulterate love of ſuch ſelf-ſeekers? And another ſort of folk cover over their pride with a vizard of humility, and cry forth, Chriſt is a king, and they are ſitting upon a dunghil, how can they conſent to ſo great and high a match? if they were queens they would do it. But O! that ſuch would conſider, that while they ſeek any thing in themſelves to commend them to Chriſt,

they will ſtagger and ſtay away: But let them lay aſide their coyneſs, and once come to him and match with him, and he will make them queens and matches meet for himſelf. Chriſt comes to woo his Bride in the garments of condeſcendency; he took upon him our nature, that he might ſay to the worms of the earth, ye are my brethern and my ſiſters: And, O glorious is he in theſe garments, being alſo cloathed in the robes of raviſhing majeſty. How compleat and how free a Saviour is he? yea, how communicative a good? ſo that each of his own have him ſo, as if not any other beſides them had him: Each of us have as much of the ſun, as we would have, tho' there were no others on the earth to partake with us; ſo is the enjoyment of that bleſſed Son of righteouſneſs to all his choſen, each of them hath him all. O, what a bleſſed enjoyment is this, which each of his ſaints doth enjoy without envying or wronging one another! what a bleſſed choice is Chriſt! what a lovely choice is he! O! he is lovely, he is lovely, and all that choſe him will ſay, he is lovely, and that they have made a brave bargain. What was ſaid of the heathen *Socrates*, all that knew him loved him; and if they did not love him, it was becauſe they did not know him. Indeed they that love not Chriſt, it is becauſe they do not know him. If he were known what a great, gracious, powerful, loving, beautiful and excellent One he is, the heart would be filled with love unto him. If he were known, the ſouls out-cry would be, he is altogether matchleſs! who is like unto him? Love thinketh the beloved hath no parallel; and love loveth all that is the beloved's: Hence, as Chriſt is lovely to his own ſo his cauſe is precious, it is precious, it is precious, it is his declarative glory; it is that whereby he maketh his name known. How honourable is it to be an owner of the ſame! what badges of honour are reproaches and revellings upon that account! as love unto him makes his cauſe precious, ſo, where that is, nothing will be thought too coſtly to beſtow, upon the cauſe's

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count: What will love not undergo? what will love not forego for the beloved's honour? We need no more to commend this common cauſe unto us, than this, it is Chriſt's cauſe; and ſeeing his glory is concerned in it, that is our honour to be concerned with it: So love to the lovely one, or an uptaking of his lovlineſs which cannot but beget love to him, making his yoke eaſy. Love is as oil to our wheels, to make them run ſwiftly and lightly, the way of his commandments. O love makes obedience an eaſy and pleaſant work: For the command binds the conſcience, and love gains the affections: So, where conſcience and inclination go together, it muſt needs be an eaſy work. Chriſt's yoke was eaſy and pleaſant unto *David*, Pſal. cxix. 127, *I love thy Commandments above gold, yea, above fine gold!* And that which is greatly to be marked there, is, as the world was caſting of Chriſt's yoke, ſo *David* was taking it on more heartſomly: *They have made void thy law, therefore I love thy commandments*, &c. ſaith he, a mark of a true love indeed; the more that Chriſt is rejected and deſpiſed by others, the more is he to be beloved by his own. O what ſhall be ſaid of love to Chriſt! Love is a reſolute ſoldier for him, love is a valiant champion in his liſts; love deſpiſeth, yea, (I may ſay) wiſheth for difficulties, to get it ſelf ſhown. Love ſees not a ſpot upon all the croſs; love gets never a bitter cup put into his hand, but the beloved's frowns; it thinks not his croſs bitter, but reads delightſomeneſs engraven upon it; love will rejoice to croſs the natural parts of the will to pleaſe Chriſt, love will not ſtand to venture upon the ſwellings of *Jordan* with him and for him; the heaps of great waters are nothing in love's eye; the deeper that love wades, it thinks it the ſweeter, loſſes, wandrings, toſſings, death and dangers are nothing to love, for, *Cant.* viii. 6, 7. *Love is ſtrong as death, jealouſie is cruel as the grave, the coals thereof are coals of fire which hath a moſt vehement flame; many waters cannot quench love, neither can the floods drown it: If a man would give all the ſub-*

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ſtance of his houſe for love, it would utterly be contemned. O what ſhall I ſay? Let us love Chriſt, let us love him, and exalt his grace; and they that do not, nor never will love him, let them *Anathema Maranatha.* Now,

Right honourable and dearly beloved in our lovely Lord, ye have expreſſed greatly your love to wronged Chriſt and his precious Cauſe, by your ſtanding ſtill to condole and commiſerate the caſe of his mournful and diſtreſſed people in this land: Ye have evidenced heart-ſympathy with us; your hands have not been bound up from helping, ſtrengthning and encouraging us; ye have been inſtruments to miniſter a refreſhful cup of conſolation unto us; ye have ſtood with us when others have left us: O ſtand by truth and duty; keep thereby, tho' all men ſhould deny the one, and forſake the other, let this be your ſtudy and our ſtudy, and ſo let us ſtand one with and for another: Let nothing damp you, nor mar your confidence; the cauſe is the Lords, he ſhall prevail, he will overturn thrones and kingdoms and get himſelf a name: And amongſt the reſt, the tribe of *Levi* muſt get a claſh: But, go ye on, let it be your only work to follow the Lord fully and ſincerely, and your latter end ſhall be peace. Thus commiting you all to the Lord, for directing and upholding grace, for his making you in your places and ſtations (as hitherto he hath done in a great meaſure) brazen-walls and iron-pillars againſt all error and ungodlineſs: and for his enabling you by his grace to endure to the end; that ſo, ye may everlaſtingly triumph with him in glory. So, hoping that I need not deſire you to be mindful of a poor, wreſtling, bleeding and wronged Church; and of him, whoſe life is wading through ſnares, diſcouragments, hazards, deaths and dangers; and who is,

Right honourable and dearly beloved in the Lord,
Your real and conſtant friend and ſervant
in all Chriſtian duties,
JAMES RENWICK.

To

To the Right Honourable Societies of Strangers in *Lewarden* in *Friezland.*

February 18th, 1686.

Right Honourable and dearly beloved in our ſweet Lord,

I Have had often bluſhes with my ſelf, when I thought upon my omitting to write unto you; but I may ſay, it was neither voluntary nor wilful, but neceſſitate: For, a man under ſuch various exigencies of providences, as I am, cannot be maſter of his own purpoſes. And beſide, that I am daily looking out, either to be preſently killed, where I may be found, or elſe draged into a priſon or ſcaffold. Various, weighty and perplexing Occurences, day by day, come inevitably into my way; which take up my thoughts, filling my ſpirit with care, my hands with buſineſs. But, if I had proven as forgetful of you, as I have been blocked up from ſaluting you with a line from my hand; I had been far out of my duty before the Lord, and groſly ungrateful toward you. Howbeit, right honourable and dearly beloved, I need not inſiſt in apoligizing for my ſelf with you; for I know, ye have ſuch a feeling of our burdens, that ye commiſerate our caſe, and pity our perplexities: Therefore, I'll break off this, and go on in what the Lord giveth me to ſay.

There is no rational creature, which doth not ſet ſome one thing or other before its eyes, as its main end and chief good; and according to the various predominants in ſenſual and mad-men, are their various main ends. Hence it is that there did reſult ſo many different opinions among heathen philoſophers, [illegible] man's chief good. But, here is the great miſtake [illegible]

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fooliſh, vain men, that what ever they ſeek after, it is but few, who do bend toward the true chief good, which is God. There are indeed gods many and lords many: For whatever any fixeth his deſires upon, and aimeth in all his actions at the obtaining and enjoying thereof, is his lord and his god; whether it be honour or riches, or ſome object or other of vile concupiſcence; yet there is but one God, who is truly and only deſire-worthy, love-worthy, and honour-worthy. This one hath not a match or a parallel: For what can equal him? Yea, what in any worth, can come the length of the latchet of his ſhoes? He is that ineſtimable jewel, invaluable treaſure, and incomparable pearl of price, that only worthy deſire of all nations. O take a look of him as he is the being of beings, having being of himſelf independent of all other beings, and upon whom all other things depend in their being and operations. In him we live, in him we move, and of him we have our being. Do not all the pieces of the creation, heaven, earth and ſea, ſun, moon, and ſtars, the commoneſt and unworthieſt creature that moveth upon the earth, bear large characters of his wiſdom, power and goodneſs? Doth not his myſterious common providence, making the ſharpeſt ſighted of his creatures hid their faces, and become ſilent before him; declare him to be God; and that he is of one mind, and who can turn him? Do not the various Inſtruments that execute his will, ſignified by four chariots, *Zech.* vi. 1. bringing about various diſpenſations, ſignified by the different colours of the horſes; whether calamities of war, ſignified by the red; other doleful miſeries ſignified by the black; mixed diſpenſations, black and white (ſo to ſpeak) of mercy and judgment, ſignified by the grizzled and bay; or diſpenſations of mercy, ſignified by the white: I ſay, do not all theſe come forth from between the two mountains of braſs? The one mountain ſignifieth his unalterable decree, and the other his effectual providence, which watcheth and waiteth that inſtruments bring nothing

nothing to the birth, but what hath been conceived in the womb of his eternal purpoſe. O take a look of him in his perfections; he is without meaſure and limits, without beginning and ending; he is one and the ſame in his nature, in his counſels, and in his love; he perfectly knoweth himſelf; and all things that are poſſible, he can do all things which do not imply a contradiction, and argue imperfection: He is good and doth good; he is righteous in himſelf, and equal in all his ways of dealing with his creatures; he is true without any diſſimulation; he is holy, and delighteth in his own holineſs, and in every reſemblance of it in his angels and ſaints. But, O who can think of him? And who can ſpeak of him? He is infinite in all his attributes; and every perfection hath a perfect meeting in him: Albeit ſome of his attributes be in ſome degree communicable to his creatures, yet they are all in him, in an altogether incommunicable manner and meaſure; and there is nothing in God but what is God; for this is his name, I AM THAT I AM. And again, I ſay, who can think of him, and who can ſpeak of him? who can comprehend him or compaſs him about? *Who by underſtanding can ſearch out God?* Humble and believing ignorance is better than curious and prying knowledge: For, all that we can know of him is, to know that we cannot know him. Let us yet come a little nearer, and take a look of him, as he is our Saviour, in his condeſcendency, love, power, faithfulneſs, and other properties: O how condeſcending is he, though he be that high and lofty one, the Fathers equal, yet he ſtooped ſo low as to take upon him the nature of man, and all the ſinleſs infirmities that attend it; He became fleſh of our fleſh, and bone of our bone, and that in the lowly condition of a ſervant; he ſuites the creatures affection, as if it were of ſome worth, and ſeeks men and women to match with him; O how loving is he? it is ſtrong love that he beareth to that ſeed of *Abraham:* Doth not this ſhine in all that he hath done? He emptied himſelf that they might

might become ſull; he made himſelf poor, tho' maker and poſſeſſor of heaven and earth, that they might become rich; he fulfiled the law for them, that he might purchaſe to them life and happineſs; he made himſelf a ſacrifice unto the death, that he might ſatisfy offended juſtice, and make reconciliation for them: O ſuch a death! ſo curſed! ſo ſhameful! ſo painful and ſo lingering! but above all, he had the full weight of the wrath of God to bear; which all the ſtrength of angels and men could not have endured: But he being God, he could not fall under it. O what manner of love is this? In effect he did not care what he ſuffer'd; let juſtice charge home upon him with all its rigour and ſeverity, ſeeing he was to gain his point, and purchaſe a part of mankind from ſatan to himſelf, from ſin to holineſs, from miſery to happineſs; So that man, however unworthy, baſe, ſinful and miſerable, yet is the center of his love. O how powerful is he! he is mighty to ſave, able to ſave to the uttermoſt; all the ſtrong holds of the ſoul cannot hold out againſt him; his power is irreſiſtable; by this he can do what he will; and by his love he will do what we need: And again, he is ſo faithful, that what he ſaith he doth: He will not retract one promiſe that is gone out of his mouth; neither will he fail in fulfilling all his threatnings. Much might be ſaid of theſe things; but not the thouſandth part of the truth can be told: When we win to his houſe above, and ſee him as he is, we will be aſhamed of all our bablings about him; they that have been moſt raviſh'd with his love, and moſt eloquent to ſpeak forth the praiſe of his comlineſs and properties, will ſee that they have been but, at beſt, babes learning to ſpeak. O! What ſhall I ſay? He is the wonderful, matchleſs, and glorious, ineſtimable jewel, and incomparable pearl of price. O but who would not chuſe him! who would not give away themſelves unto him! Let man look through heaven and earth, and ſeek a portion where he will, he ſhall not find the like of Chriſt. O then! let us be altogether

ther his and nothing our own. Our time let it be his, our underſtanding and will let them be his, our affections let them be his, the travel of our ſouls let it be his, our ſtrength let it be his, our names, lives, and enjoyments let them all be his; let us be fully ſurrendred, and intirely conſecrated unto him. This is a comprehenſive matter indeed. But what elſe ſhould we be taken up with, but with the improvement of this reſignation, always travelling thro' his properties, viewing them as our riches, delighting to improve our intereſt in him, by receiving from his hand what we need, and that he improve his intereſt in us, by doing with us, and taking from us as he pleaſeth. Let us ſee him, and obſerve and ſay, what have we to do any more with our *Idols*. Oh that vanity ſhould get ſo much as one look from me! I think he never took more pains upon any, that they might be emptied of all things beſides himſelf, and not have a will of their own, nor affection to any other thing; & yet, ah! the bad entertainment he gets off my hand: I can neither eſteem him my ſelf, nor commend him to others, tho' my work be to trumpet aloud his praiſe, and to be an under-ſuiter to gain the bride's conſent to the lovely Bridegroom; I can do nothing in it, and little can angels do in it to any purpoſe: Yet, I can tell this unto all, that my Maſter infinitely paſſeth my commendation; he is ſo excellent, that, it would be an obſcuring of his excellency for me to bable about it. O! right honourable and dear friends, are ye not longing for the full enjoyment of him, looking out for the breaking of the day, and the flying away of the ſhadows, that ye may no more ſee him darkly as through a glaſs, but may behold him as he is, and enjoy him perfectly and conſtantly? This, O this! what a happineſs is this! And what ſhall I ſay more? for ye know more of him than I can tell you; and all that I can ſay, is, but (as it were) to bring you to remembrance.

I thank God on your behalf, that your zeal is heard of

of in many places. Ye have become companions with us in our afflictions; your ſympathy with this perſecuted party is evident to us all, and we hear that we have a great Room in your prayers; man cannot repay your kindneſs to us, but I know you look not to man in it, doing it out of love to the Lord; for ye have no outward encouragement to it. O that the Lord, who hath joined together a few of *Lewarden* and a party in *Scotland*, in ſuch oneneſs of mind and affection, may, when he returns to us again, join *Scotland* and *Friezland* in covenant together, to ſerve the Lord their God! And ye, O beloved, grow in grace and endure to the end. I doubt not but you have laid your all at Chriſt's feet. O take nothing back again: Be reſolute in his cauſe, and valiant in his matters: When his kingdom is ſo low, let him want none of your help, that is competent for you, and he ſhall help you; own him, and he will own you, ſtand with him, and he will ſtand with you, and make you victorious; whoever fight againſt you, ye ſhall overcome; It is good fighting in Chriſt's camp, for all his ſoldiers ſhall certainly prevail. O look to your captain and encouragement, that ye faint not. I apprehend that ye meet with ſore blows and bickerings; yea, I think, that ye ſcarcely want any conflict that we have, ſave that ye are not as yet in ſuch hazard of your lives: But, as nothing more than this doth endear you unto us; So, no external condition will more draw out God's heart towards you. But, this I will ſay, be well reſolved againſt whatever man can do unto you: I think no chriſtian ought now to be ſecure; the man of ſin is plotting and ſtrengthning his force what he can, and he will not be content with a part of Chriſt's kingdom; his aim is at all; he ſtirs himſelf now ſo faſt in his ſaddle, that I think, it is not long to his fall: However, many lands may look for ſtrange plagues, tho' *Britain* and *Ireland* ſhall be made the center of God's judgements; yet his indignation ſhall not be contain-

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ed within theſe limits. O judgements! ſudden and ſore waſted judgments are coming on *Britain* and *Ireland*. Chriſt mounted on the red horſe of ſeverity, will ride through the breadth and length of thir lands. The appearance of ſome parties did fill many with temporal expectations; but they did not make ſome change their thoughts: As they knew little of God's way, who looked for ſuch good from ſuch hands; So, I thought them fools who conjectur'd that a delivery ſhould come before a deſolation. I ſay again, be well reſolved againſt what man can do unto you: For, there are no more Chriſtians than there are Martyrs in reſolution and affection: The kingdom of heaven muſt be taken by violence, and the violent take it by force; and the more and greater difficulties be in the way, a right ſight of the kingdom makes the way the more pleaſant. O fear not difficulties: For many trials, that, when looked upon at a diſtance, ſeem big and mounting, yet when they and ye meet, ye ſhall find them nothing. If I could commend any thing beſide Chriſt, it would be the croſs of Chriſt: Theſe things which make carnal on-lookers think my condition hard and miſerable, make me think it ſweet and pleaſant: I have found hazards, reproaches, contempts, wearineſs, cold, night wandrings, ſtormy tempeſts and deſerts ſo deſirable, that it is a greater difficulty to me, not to be ambitious of theſe things, than to ſubmit unto them. O rejoice in the croſs, for it is all paved with love! the fewer that will bear it, it is your greater honour to be friends to it: Follow Chriſt with the croſs upon your backs, and ſet none elſe before you, as your leader; for man is a poor, fallible, changeable creature: Let it be your care not to fall upon the ſtumbling-blocks caſt in your way; neither to caſt ſtumbling-blocks in the way of any: *Wo to the world becauſe of offences:* Tho' ye have your own ſhare of the revilings of this time, yet be not reproached into reproachers; Though the ſowerneſs of others

others grieve you, yet let it not infect you; but let zeal be accompanied with meekneſs, that ye may be free of paſſion and prejudice; and let meekneſs be backed with zeal, that ye may be free of luke-warmneſs and indifferency: Let meekneſs be extended toward all perſons, and zeal againſt all ſins: And as ye would not loſe your ground, be poſitive againſt ſin in the firſt propoſal and motion thereof; ye will not get it ſhifted by, and your ſelves kept free from it, by hiding your ſelves, and not appearing freely againſt it, though there may be an unwillingneſs unto it. I conceive *Aaron* had no will to make the *Golden Calf*, and he thought to have gotten it put out of the *Iſraelites* minds, by bidding them break off their golden *Earings*, and bring them unto him; but this ſimple ſhift would not do it: The ſaint of God is pitifully inſnared; and if he was ſimple, in oppoſing that abomination, he got as ſilly an excuſe for himſelf, it would not have been thought that a child would have ſaid, there came out this calf. Now,

Commit your cauſe unto the Lord, for judgment and righteouſneſs ſhall yet meet together again upon earth: He is intereſſed in his own work, and therefore he can neither forget it nor forſake it: And, ſuch as wait for him ſhall never be put to ſhame. But,

O long and cry for his appearance, that he may right wrongs and rule for himſelf, and claim his own right of poſſeſſion; that the promiſed day may come, that this ſhall be voiced alongſt the heavens, the kingdoms of the earth are become the kingdoms of our Lord, and of his Chriſt: He is buſy in order to this; he is carrying on a diſcovery of all ſorts of folk, enemies and others: I thought that his diſcovery had been near through *Scotland* before this; but he lets me ſee my ſelf a fool, for ſo judging; he ſees many things to be diſcovered that man ſees not: But happy are they who are ſincere and intire; they need not fear, for when they are tried they ſhall come forth as gold.

Now

Now as our preſent caſe, I wot not well what to ſay to you anent it, there are ſo many mercies and judgments in it to be ſpoken of. God hath taken this laſt year many from us, by baniſhment and by death, on ſcaffolds, eſpecially on the fields, where none (for the moſt part) were to ſee them die, but the executioners: and yet God fills up their rooms again; neither are theſe things permitted to damp ſuch as are left: Some have (which is more ſad) fallen off from us; and yet God is filling up their places alſo, and making others more ſtedfaſt; and notwithſtanding both of perſecutions, and reproaches, the Lord hath opened doors for me in ſeveral places in *Scotland*, where there uſed to be no ſuch acceſs before, and hath multiplied my work ſo upon my hands (I ſpeak it to his praiſe) that I have obſerved my work (I ſay) to be now in ſome ſhires threefold, and in ſome four fold more than it was. O, that God would ſend forth more labourers! there ſeems to be much ado in *Scotland* with them. Alſo it is almoſt incredible to tell what zeal, what tenderneſs, what painfulneſs in duty, what circumſpectneſs of walk in many young ones of ten, eleven twelve and fourteen years of age, in many places of *Scotland*; which I look upon as one of the viſibleſt and greateſt tokens for good that we have. But,

Right honourable and dearly beloved, not to detain you further; I acknowlege my ſelf your debtor while I live, for your many prayers put up for this poor diſtreſſed church, whereof, I know, I have had a ſhare, for your ſympathy and kindneſs otherways manifeſted to us: For your care of that family with you, wherein we are all concerned: and particularly, for your encouraging, ſtrengthning of, and kindneſs to my dear and worthy friend, our right honourable Delegate. I bleſs the Lord who hath given you zeal for himſelf, and hath helped you to ſtand with a poor deſpiſed party in many ſtours for his intereſt. I commend you to him, that he may make his rich grace more

more and more abound in you, that he may perfect what concerns you, and make you perſevere unto the end, and himſelf be your exceeding rich reward. I hope I need not deſire you to pray for me. I am,

Right honourable and dearly beloved,

Your obliged friend and obedient

Servant in the Lord,

JAMES RENWICK.

BRITISH 23 JY 73 MUSEUM

Mr. RENWICK'S *NEGATIVE DUTIES* are,

(1.) *Ye muſt not be given to wine: Ye muſt not be Lovers, nor followers of ſtrong drink, nor tipple away time in Ale-houſes.* (2.) *Ye muſt not be covetous, nor greedy of filthy Lucre.* (3) *Ye muſt not be ſoon angry, neither upon real, nor conceived cauſe of provocation.* (4) *Ye muſt not be ſtrikers nor brawlers, nor given to quarreling and contentions.* (5) *Ye muſt not be ſelf-willed, adhering pertinaciouſly, and without reaſon, to your own judgments, and refuſing to hearken to the judgment of your brethren, tho' ſound and wholeſome.* (6) *Ye muſt not be novices, or ſuch as are newly come to the faith, leſt ye be puffed up with pride, and fall into the condemnation of the devil: The ſpirits of novices are not yet well ballaſted, nor brought low by frequent exerciſes of the Croſs; and ſo come to be more eaſily puffed up: Therefore there is need that ye be exerciſed ſoldiers of Jeſus Chriſt, and who by experience are taught to know the wiles of the devil, and are able to endure hardneſs.*

Mr. *Renwick* was born in *Glencairn*, in *Nithſdale*, on *February* 15th, 1662: And was executed in the *Graſs-mercat* of *Edinburgh*, a renowned Martyr of Chriſt, on the 18th of *February* 1688, being 3 Days over the 26th Year of his Age.

FINIS.